

The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



Members of the Young Friends Committee of North America get together in front of Stout Memorial Meetinghouse at Earlham College to plan for the next American Young Friends Conference.
(See inside Cover)

The Distant Forest

Elwood Cronk

Young Friends Abroad

Young Friends Activities

Ruth Hyde, Frances Smith

Christian Commitment

Prosper van Meulebrouck, Jack Kirk

Young Friends Issue

The seventh of a series of issues published by the Young Friends Committee of North America in Friends periodicals throughout this Continent.

North American Young Friends Issue

Who's Who—Earlham Staff

Anne Lank, Sophomore, Baltimore, member of Florida Avenue Meeting, Washington D. C.
 Jack Kirk, Freshman, Philadelphia, Willistown Meeting.
 Gloria Jo Whitacre, Freshman, Western, Evanston Meeting.
 John Stratton, Junior, New York, Montclair Meeting-Photographer.
 Joanne Votaw, Senior, California, Whittier First Friends Meeting.
 John Hamm, Freshman, Indiana, New Castle Meeting.
 Marjorie Dixon, Senior, Western, Evanston Meeting.
 Hal Vizino, Senior, pen and ink sketch.
 Sue Yocom, Philadelphia, is an Earlham Freshman.
 Nancy Kortepeter and Mary Lou Miller, Earlham seniors helped type and edit this edition.

Contributors

Keith Kendall of Sugar Plain Meeting, Thorntown, Indiana, is a re-admit Earlham student. He completed his alternative service at Friendsville Academy, Tennessee, in February, 1955 and was married to Judy Darnell in June.

Joan Kirchner of Pacific Yearly Meeting is attending Corvallis College, Oregon.

Dick Houghton is a sophomore at George Washington University majoring in engineering. He is clerk of Baltimore Yearly Meeting Young Friends.

Frances Smith of Ohio Yearly Meeting is working in the library of Friends Boarding School, Barnesville, Ohio. She is a member of Middletown Monthly Meeting.

Alice Michener, a biology major at Earlham College

is a member of Iowa Conservative. She is secretary of the NAYF committee.

Prosper Van Meulebroeck of Shrewsbury Meeting New Jersey is a philosophy-religion major at Yale Divinity School. He graduated from Earlham College, June, 1955.

Elwood Cronk is Young Friends Secretary of Philadelphia Yearly Meeting.

Hal Vizino who did the sketch for "The Distant Forest" is a senior at Earlham majoring in French.

Meeting of North American Young Friends Committee

Representatives of the Young Friends Committee of North America met in a committee meeting at Earlham College, Richmond, Indiana, during the weekend of November 19-20, 1955.

The principal business of the meeting was to settle time, place, chairman, and other details of the next American Young Friends Conference. A committee of four, Ruth Hyde, Stuart Starr, Ed Beals, and Wayne Carter was selected to make a preliminary choice to be submitted to the committee at large.

Several general concerns were discussed by the Young Friends during the various meetings. The management of a Young Friends' periodical was a concern of several of those present. Another subject brought up for discussion was the idea of a possible intervisitation project before the next American Young Friends Conference so that Young Friends from all over the United States might have a firmer foundation of friendship and understanding of each other throughout the Conference.

Before the committee adjourned it decided to meet again at Earlham during the Spring to go into further detail on the next American Young Friends Conference.

Sue Yocom

WHO'S WHO IN THE COVER PICTURE

Standing in front of the Earlham College Meetinghouse, left to right, are: Alice Beal, Western Yearly Meeting; Ann Cotes, New England; Sam Humes, Baltimore; Susan Wood, Indiana; Joanne Votaw, California; Dick Hoffman, Philadelphia; Anne Lank, Baltimore; Alice Michener, Iowa (Conservative); Miriam Michener, Iowa (Five Years Meeting); Carl Schnaitman, Indiana General Conference; Paul Lacey, Philadelphia; Dick Houghton, Baltimore; Elwood Cronk, Philadelphia; Jim Perkins, Kansas; Tom Taylor, Philadelphia; Virginia Williams, Iowa (Conservative); Margie Smith, Iowa (Conservative); and Ruth Hyde, Lake Erie Association.

THE AMERICAN FRIEND

Old Series, Vol. LXIII No. 2

New Series, Vol. XLIV, No. 2

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

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SUBSCRIPTION RATES

Subscription Price \$3.00 per year

Foreign, 75 cents extra. Single copies, 15 cents.

Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliott, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

The Distant Forest

By Elwood Cronk

Have you ever looked upon a dense pine forest from afar? Do you remember how cold, dark, and mysterious it appeared? I recently looked upon such a forest, but as I drew nearer and finally walked beneath its green boughs it took on new being. The thick carpet of needles, which received my feet with a soft gentle touch, threw off a sweet scent adding a touch of heaven to the air. The soft gentle sighing of the wind playing upon nature's harp strings caressed my ears.

Here birds made their homes, and protected from the eyes of birds and beasts of prey, raised their young. Wild animals found protection in the heart of the forest from drifting snows and the icy bite of winter winds. They accepted the protection of the forest, and in return added to its beauty by their presence. Each had need of the other — each was incomplete alone. So it is with men.

In 1763 John Woolman felt a great concern to visit the Indians

living at Wyalusing. In describing this concern he says, "Love was the first motion, and thence a concern arose to spend some time with the Indians, that I might feel and understand their life, and the spirit they live in, if haply I might receive some instruction from them, or they in any degree helped forward by my following of the leadings of truth amongst them . . ." (Journal of John Woolman p 151)

Love gives us vision. Through Love John Woolman was enabled to look upon a forest of strange people, and even at a distance, to feel a kinship with them. He was humble enough to believe that even those who are not professing Christians can be used as instruments through which God speaks. Further evidence of this appears in "Some Consideration on the Keeping of Negroes". In this essay he wrote: "There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion, nor excluded

from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren . . ." (Journal of John Woolman p 325).

This is the spirit we seek. At this center we are safe from one another. Here diversity in social custom, dress, manner of worship, or in the words we use to describe our religious experience, is not fatal. We are all seekers, and, to varying degrees, finders. None of us ever reaches ultimate truth — each has only a measure of it. Ours is a slow torturous climb from one plateau to the next—an end without end. In the search for God there is no sunny resting place upon which to bask in the warmth of our attainments. For the seeker there are moments of peace and days of torment—seconds of light and hours of darkness. For the finder there is an undying faith which carries him over all.

The finder need not fear, for he knows God experimentally. That which he has experienced is real

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Editorial

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men." *Colossians 3:23*

This Young Friends periodical may be considered concrete evidence of a great movement in religion today. As an organ of communication among Young Friends of North America, this publication and the NAYF committee which it represents indicate the wider Christian fellowships of religious and business groups springing up over America.

A recent report from the National Council of Churches stated that church attendance in the United States has hit an all time high, swelling membership in churches of all faiths to 97 million. The Council, composed of 30 Protestant and Eastern Orthodox congregations, reported that of the 300,056 American congregations, 5, 597 have been added since 1953. Also, 6 out of every 10 persons in the United States are listed as church members. The report added that church membership is growing faster than the population.

This growth in Christianity is rapid. One wonders sometimes whether this is the true search for God or an increased awareness of the Church as a haven for security, social acceptance, prestige, and business advancement. Most of these are desirable by-products of the good life, but a turn toward Christianity for these as ends in themselves rather than a searching for God has obvious limitations.

The attempt here is not to analyze the good or evil effects of this religious awakening but rather to question how we as Young Friends accept the responsibility of our faith.

Responsibility implies that one develops the discipline to work, learn, and improve. It can mean the

freedom and joy that comes from doing jobs well; or it may be the joyous Christian message of universal love among men carried out in service.

This responsibility is often service in such worthy duties as work camps, visitations, sewing and packing for AFSC boxes, and attendance at Friends business meetings. Another responsibility of Young Friends is to be informed.

Youth of many denominations receive training and background in their religions when they are children. One of the responsibilities of Quaker youth, then, is not only to supplement the early background that they may have in the history of their faith, but to reason for themselves the meaning of the Inner Light, the mystical experience, and the commitment to God as they pass from associate to active membership.

Articles in this issue are drawn from observations and questions of thoughtful Young Friends. The ideas expressed may or may not be representative of the thinking of other Friends. Nevertheless, it is important that youth pause to seek answers, if answers are to be found, to understand and grow in the knowledge of Christianity, to know other denominations, and to obtain more Friends history and theology.

If Young Friends individually as well as corporately desire a central means of communication, is not the responsibility to read, question, and to share ideas and experiences through written words implied?

The greatest force for purposeful living, be it a religious fellowship like the Young Friends of North America or an enriched Meeting for Worship, is the disciplined person under God. A grave hypocrisy today in any nation, church, or religious-affiliated movement could be professed Christianity without sincere search or works.

Marjorie Dixon

Young Friends Speak on Christian Commitment

Temptation To Be Good

Almost 3,000 years ago Elijah called out to the children of Israel, "How long will you go limping with two different opinions? If the Lord is God, Follow him; but if Baal (i. e. is the true God), then follow him." (I Kings 10:21) Later Jesus again called men to choose whom they would serve — for no man can serve two masters, one the Author of truth, the other the 'father of lies'. (John 8:44) Then, as today, many gods and religions which were basically opposed to the prophetic concept of God, and man sought men's allegiance.

We today are also called from our idolatries and lukewarm commitments. But our idolatrous religions are even more clever, for we seek to worship gods which we have made to look quite 'Christian'. Our idols are not of metal or stone, but of our own fevered imaginations.

One such idol is of our self-sufficient selves finding and using reasonable, eternal truths in order to be good. We face the temptation to be good. We fancy ourselves to be like God, knowing good from evil. But how can we mortals use our worthy, virtuous, ethical systems? How can we know the total outcome, good or bad, of any choice or deed? Try to apply a universal law of love in real life. Is not a sharp rebuke sometimes of more loving insight to an errant child than an indulgent, loving smile? It is in trying to follow the principle of love in life's complexities that man finds his most noble ethical system to be incomplete. Here also arises many of the misunderstandings of some sharp, prophetic words of Jesus or Fox as 'unloving'.

Indeed, can we even know what is 'goodness' except in the light of all time and eternity? (cf. Matt. 19: 17) To know this is to claim to be God. The temptation in the Garden of Eden was to know and be good, to eat of the tree of knowledge and thereby become, "... like God, knowing good and evil." (Gen. 3:5) But life compels us to choose and act. And we tend to deify the principles of our actions, and thereby ourselves, unless we seek to live by 'every word which proceeds from the father.' (Matt. 4:4)

Or perhaps we flee to a newer cult of a certain sophisticated open-mindedness whose only commit-

ment is to non-commitment. This open-mindedness subtly mimics the Christian tolerance which "regards no one from a human point of view". (2 Cor. 5:16) The result is an escape from recognizing real differences in 'gods' and values by sinking to the depths of the LOW-EST Common Denominator. It is a cult which boasts of Seeking, but, does not seek anything which might call for a complete commitment of heart, mind and soul. This cult of seeking is like a container open at both ends and incapable of holding anything.

Often, after the leveling of all beliefs, we try to fit the pieces together by making another new religion of the souls' inner peace while completely overlooking the basic reality of human wretchedness depicted so clearly in the drama of history and life. With this concern for inner peace and harmony, there comes an unhealthy self-centeredness.

There are many signs of these new religions in our meetings for worship. The open ministry and response of the prophet to the word of God becomes instead a forum re-echoing reasonable platitudes. Christianity becomes just one among many other religions. Christian love is reinterpreted as a placid harmony and not the dynamic enactment of God's Love as He directs. Often the unprogrammed meeting is no longer centered about the expectant waiting for real revelation, but instead broods about an interior contemplation. The God who spoke to Jesus and George Fox becomes a vague mystical oversoul. And rather than a response to real revelation, Quaker life becomes instead a merely 'bovine adjustment to life'. Pacifism loses its prophetic dependence on a God who acts in men's lives, and turns softly into passivism and naivete. Utter devotion and responsibility to the Master decays into a placid concern for self.

In these idol-notions man seeks to lift himself by his bootstraps. He becomes a self-made, self-saved man worshipping his maker. But there are no principles or eternal truths by which we can conveniently measure life or build Utopia. There is only God seeking us and His love and will made manifest in and through us. There is only our trusting, but unavoid-

able, commitment and covenant to that force in our daily lives which we can never grasp as an intellectual prize.

Even the statements 'Jesus is the Son of God' and 'He died for us' are not sufficient. The reality and nature of such statements are known not of flesh and blood, book or reason, but of God directly. The Cross and Christ are not creeds to be studied or recited, but a living challenge. They are understood only after we have accepted their challenge to commitments.

We are called to put aside all that we are, or like to think that we are; to give up all that we want, or think we want; to forget all our highest notions of what is good (we can't even know what to pray for, except through the Holy Spirit. See Romans 8:26); and thus to stand stripped, naked, and trembling before a God who is beyond our reach, but from whose grasp we cannot escape. Instead of our false gods and religions, He shall give us a covenant and make us His servants — His sons! By His Loving Grace, not our device, we shall find that He called us in our extremity and poverty. We love and forgive because He loved us first!

Prosper van Meulebrouck

With Eyes Forward

"A man who puts his hand to the plough and looks back is not fit for the kingdom of God."

Many times I have heard this statement but only recently has a bit of its full significance come to be known to me. All those times I'd heard it read from scripture or referred to by a speaker it had passed over like water running off a duck's back. It is a Truth that we must live and experience in our own lives. We cannot get the slightest glimpse of its truth by second hand. It is a Truth of the Spirit and must be found in the Spirit.

The Spirit is a Gift of Christ; so first we must be consecrated to him. Otherwise these words are but a meaningless babble.

Many times we heard God calling us to some task or duty He has put before us. Sometimes it is only the task of cheerfully going about our daily affairs. At times such as these, we frequently think about our past life, and see the pleasant diversions that used to occupy our time, and hear their beckoning

call. Times we used to call our own, such as parties and movies now seem to pull us in opposite directions. The temptation is great, and so many times we yield. Yet, when we fall on our knees and ask His help, we are engulfed in the reassurance of Eternity. The power of the Lord sweeps over us, and we realize how blessed we are. We are no longer our own; we are His alone. He has claimed us with His blood and commands all of our time. He calls and there is work to do. We joyfully rise and go about the new charge which is not ours, but His, and there is nothing in our hearts but joy. We do not look back, but our eyes are set forward toward Him, who is the source of the Light that illumines our lives. Indeed we do not want to look back, for our sole desire is to see Him. "Now we are free men and doing what we want with a full heart."*

*From Tom Brown's Bible Lecture and Five Years Meeting in 1955.

Jack Kirk

Trust In God

We are told and believe that trust in God is all powerful; yet we say, "Yes, let us trust in God and keep our powder dry." Is it possible to do both? Are we putting our full trust in God by keeping an Atomic or Hydrogen bomb handy?

Isaiah had faith in God and said, "Now the Egyptians are men, and not God; and their horses are flesh, and not spirits. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." (Isaiah 31: 3) Judah was corrupt socially, politically, and economically. She had put her faith in the puny resources of man instead of trust in God. The prophet Isaiah was trying to save her.

Can the world today be compared with Judah in Biblical history? We are corrupt, true, but perfection is never attained. We have one large advantage over Judah. That is the belief that all are equally the chosen people of God. Therefore we have a responsibility toward one another. We have no special privileges, and no special standard. All share equally in the love of God and can claim a part in universal brotherhood.

I believe that trust in God and spiritual preparedness is the way

to attain peace. Some alliances are working toward this goal. The U. N. is trying to iron out the differences of nations peacefully. Military alliances are striving for world peace through threat of force. They are the products of the cold war and breed fear and distrust. Isaiah asked how we could put faith in horses and men, since they are not God; neither are tanks or the dreaded A. and H. bombs.

If Isaiah were living today he would be interested in spiritual alliances for world peace. He would not be working with a chosen people, but a world. Isaiah was concerned with Judah's corruption; today he would be crying out against world corruption. Spiritual alliances striving for world peace are the hope of the world.

The Distant Forest

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and cannot be taken away. Nor is there any use in arguing about it, for words are not experience, but only man's feeble attempt to say that which cannot be said. (Yet it is necessary that we try). Nor can we say that because another's experience is different from our own that either is wrong. George Fox wrote beautifully on this very point in an Epistle to Friends in Cumberland, Bishoprick, and Northumberland. His message to them in part was: "Take heed of judging the measures of others, but every one mind your own; and there ye famish the busy minds and high conceits, and so peace springs up among you, and division is judged. And this know that there are diversities of gifts, but one spirit, and unity therein to all who with it are guided. And though the way seems diverse: yet judge not the way, lest thou judge the Lord, and knowest not that several ways (seeming to reason) hath God to bring his people out by; yet are all but one in the end . . . Deep is the mystery of godliness . . ." (Epistles of George Fox, Vol. 1, p 60).



We need to know where we stand and why, for George Fox obviously did not mean for us to become so broadminded that we stand for nothing. If our search for God be true, we will learn from other men —will know that we have need of one another, and that God often speaks through the lives of those about us.

However, if we have taken the words of the saints as our own, then we are in danger. For the spiritual state in which the saints stood when they wrote or said the things we have taken, is not our state. Here we do not ring true, and we can be shaken with logic and words. This is not the Center we seek. Here we are not safe from one another. Here there is nothing but discord, darkness, and death—we appear to one another as pine forest seen from afar.

Friends do not seek uniformity through creed and dogma. Ours is the task of directing ourselves and others to the Teacher, and when He has been found, to remain at His mercy. At His feet none appear as part of a dark, mysterious, forbidding pine forest. Here we are one, and our true self stands revealed. In His Glorious Presence we answer that of God in every man. We find Him written upon our hearts in the ink of eternity. This is our food, our unity, our all.

The Next Issue

. . . of the Young Friends Periodical will appear in the Canadian Friend in May. Deadline for material will be about the middle of April. Be thinking about articles for the next issue. Do you have any concerns that you would like to share with other young Friends? Has your Young Friend's group or have you as an individual, done anything that other young Friends would be interested in? Why not put it down on paper, and send it on to Barbara Brown (the next editor), 89 Merritt St., Welland, Ontario. Make checks payable to John Cheezum, 3609 Locust St., Phila 4, Pa., and mail all subscriptions to him.

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The Water of Life

John 7:37, 38. "On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If anyone thirst, let him come to me and drink. He who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water.'"

Have you sometimes wished that you could have a quiet talk with Jesus for a few minutes, face to face, as you and your best friend might sit and talk together? You would probably want to ask him just what he expected of you and what kind of a life he wanted you to live. Might not his answer be in words similar to those in the foregoing Scripture?

Jesus spoke these words on the last day of the Feast of the Tabernacle. Men were intently watching the priests who were pouring water upon the ground to symbolize the outpouring of the Holy Spirit onto the nation of Israel. Jesus rose from amid the silence of the absorbed group to speak. The last, and one of the most important words He spoke is "water".

Water, of course, is essential to life, for its absence brings suffering, sickness, and death. This is one reason the history of the world centers around rivers, lakes, or seas. When Jesus spoke of this water, He was probably referring to the Jordan River or the Mediterranean Sea, terms with which his audience was familiar. The lush fruit and the beauty of the Jordan Valley were due not only to the climate, but to the rich soils banking the river. In this sense, the water of the Jordan was life-giving water to its valley.

Christ may be using this analogy in speaking of the water of life that flows from Him to us, and hence upon the lives of those with whom we come in contact. Christ said that as we believe in Him we will not only have life, but shall have it more abundantly; perhaps through streams of "living water."

Note that the Scripture says "out of", not "into". Obviously whenever a stream turns "into" a sea without an outlet it becomes a dead sea. Jesus may have meant that we turn our streams outward rather than allowing them to stagnate. By placing our complete faith in Christ, we can thereby pour forth this living stream, seeking to make good connections upward, a clear channel inward, and an objective outward. It is only through this in-

ward overflow that men's lives bring true refreshment to others.

So much of the time of many devoted Christian workers is consumed in service to others that they do not spend the necessary time in prayer, meditation, and Bible study. Gradually the Spirit is drained from them or they lose sight of their long range objectives as they rush about their work and hence, become ineffective. When they lose the objective, it is like trying to pour water from a drained basin.

We may sometimes feel too insignificant to be of service to God, but yet, since small basins overflow as well as large ones, we too, have a purpose for service. There is a story told of a man praying for the outpouring of the Holy Spirit. He said, "Lord, we cannot hold much, but we can overflow lots." How true this may be in our own lives.

Christ promised reality through these analogies, and more. He offers the satisfaction for our needs of the spiritual longings that harass us. But better than this he promises

that through him we shall be a strength and inspiration to others around about us; no longer a stumbling block to them, no longer something that must be explained away if God is to have a chance with them, but a proof to which Christ can point and claim, "Show me anything like that apart from Me." All unconsciously those who believe in Christ as they move about among their fellows, will help and hearten and inspire them. Life will be a bigger thing to them, and man a nobler creature, and God nearer and more efficient than He had seemed to be.

If we pass through this world so full of folk in desperate straits, self-absorbed and unsympathetic, then our religion is a self-deception and a sham. Every day our lives influence those around us one way or another. It is up to each one of us to dedicate our lives more completely to God and to serve Him every day. Through prayer, meditation and Bible study our lives will be filled to overflowing with the Holy Spirit.

Keith Kendall

Young Friends Abroad

Summer Study Tours

Two "Quaker Leadership Grants Summer Study Tours" are being planned for this summer. One of the tours will mark its fourth year of operation. The other will make its maiden voyage this summer.

The purpose of these tours is to develop the leadership within the Society of Friends, particularly to deepen the spiritual life of those who participate, and increase their effectiveness in their local Meetings when they return home.

What Do the Tours Include?

Tentative program for tour one (similar to that held in previous years):

June 16-22. Visit to Five Years Meeting offices in Richmond, Ind.; travel to Wilmington, O., Friends World Committee offices; and on to the Cape May General Conference—June 22 to 29. July, study at Pendle Hill Summer School. August, (for 1½-2 weeks) visit Quaker centers and activities in Philadelphia, Washington, and New York.

Tentative program for tour two (new this year):

This is to be a carload of *Young Friends* only! It will begin at Cape May General Conference,

then "intervisit": attending New York Yearly Meeting (July 27-Aug. 2nd), traveling to local Meetings (of sundry Yearly Meetings) across New York State and Ohio, ending at Barnesville Yearly Meeting, August 25-29. This tour could also include the month of July studying at Pendle Hill.

Whether this second tour happens or not will depend on the response and applications of Young Friends. Last year plans made for this second tour had to be dropped because insufficient applications came in. *If you feel that two months is more than you could spend, but you could "intervisit" during August, register this opinion with James Walker of the Friends World Committee, and modifications may be made to suit the needs of Young Friends.*

On What Basis are Applications Accepted?

All Friends feeling a call to do so should apply! The stated qualifications for acceptance are:

"1. Membership in the Society of Friends and active participation in one or more of its organized activities.

"2. Achievement, or promise in the leadership on one or more of

those activities attested by recommendation from responsible Friends.

"3. Ability and willingness to meet the remainder of the expenses not covered by the grant from personal funds of the applicant or from a Yearly or Monthly Meeting."

(The applicant may apply for full scholarship for the cost of the summer, arrange to pay the full cost himself, or ask for the in-between amount appropriate to his financial ability.) Who is a leader? "Promise in leadership" refers to the one who is willing to take on work and complete it faithfully. This is something the world, in its great need, demands of each of us.

Where Should Applications Be Sent?

For further information and application forms, write the:

Friends World Committee

20 South 12th St.

Philadelphia 7, Pa.

Applications coming in before April 1, 1956, will receive preference.

If you are not free to apply for this summer yourself, but know of others who should be considered, write to the Friends World Committee, telling the names and addresses of those persons you feel should know about the tours.

Ruth Hyde.

German Young Friends

The call for young Friends to visit Germany the past summer netted one traveler.

Before going to Germany, I spent nine days in England, visiting Peter and Jillian Dingle Fitzgerald (Jill was a visiting young Friend in this country two years ago) and meeting Friends about London. I found among young Friends there a keen feeling of the need for closer communication with young Friends in Germany, expressed in much helpfulness to me in the attendance of six English young Friends at the conference at Pymont in August.

Karl-Heinz Ulhaas, who until this summer was clerk of Germany young Friends, planned the first four weeks of my stay in Germany, arranging for me to stay about a week in each of four places and explaining it in this way: "... I do not think it so important to know a lot of Friends but to get a bit deeper with some of them." Staying one or two days at a place, you cer-

tainly cannot really find a deeper contact with another person. But I think that personal contact is much more valuable than lots of speeches and lectures. I don't know whether you are of the same opinion."

Personal Contacts

I found that one can measure the value of a visit, both to the visitor and to the visited, by the depth of the personal contacts made. In fact, almost the whole lesson of the summer for me was the terrible importance of people getting to know one another; to know one another with the deep listening understanding which is born of love and which begets love. It was Douglas Steere's Swarthmore lecture, "Where Words Come From," given me by a young Friend in London, which began to make me aware of this and repeatedly the "hilltop" experiences of the summer tried to teach me this same thing.

When in Berlin I felt the strain and uncertainty when I rode the "S-bahn" into the east sector and was, though I knew I ought not be, afraid. I found that a complete openness and freedom from walls within myself, and a thinking of the people around me as persons rather than as types, could take my fear away. This was a small thing, yet real enough to give a sense for a little while of the meaning and the importance of "love one another." A dear Friend in Bavaria remarked, when I said farewell to her, that my visit there would be a part of the mosaic of the trip. The trip was indeed like a mosaic with pieces of many colors, but they have a pattern and that pattern has a meaning and it is that we must learn to know one another with the open tenderness towards one another which accepts and touches into growth.

I was indeed glad for the leisure of the week-long visits. Especially on a rather long trip and especially, I think, for young Friends. It gives much-needed opportunity for assimilation of new experiences and increases the opportunity for deeper contacts.

Following Yearly Meeting at Bad Pymont, young Friends held their conference. About thirty young Friends and friends of Friends from east and west Germany attended. This was a German conference with some English visitors, and not an international conference as was stated earlier. The theme was "Christliche Selbstbildung,"

usually translated Christian self-discipline, but I prefer the more accurate, though somewhat awkward translation of self-building.

The most remarkable thing to me about this gathering was the form of the conference meetings. The entire group met as one rather than splitting into small discussion groups. It was explained to me by one of the members of the Berlin group who had done the planning of the conference that they did not wish a discussion, as such, where people speak to and answer one another. They preferred to call it an "Aussprache," a speaking out of the silence, hoping thus to find expression coming from a deeper level of experience than are often found in conference discussions. In this form the freedom is there to use rather than to be embarrassed by silences which may come. It seems to me to be the form which a Friends religious conference ought rightly to take.

The work camp which young Friends in Germany had hoped to have did not materialize, so the remainder of my eleven weeks in Germany was spent in additional visits. The ten days in Berlin were especially valuable for the contact with the "east."

German young Friends must, I think, be unusually strong and determined in their fellowship to keep going in as continuing and united a way as they do. For instance, some of their problems consisted of isolated individuals meeting infrequently; difficulty in keeping in contact with each other; and problems in maintaining east-west communication. The conference group was an excellent one both in unity and joy of working together. On the other hand, I sometimes pondered the question one of them asked me: "What is there about this group that is different from any other young people's group? How many feel of first importance—or feel at all within themselves—the necessity of a personal relationship to God?"

The remarkable generous hospitality of Friends in Germany leaves one with a very humble feeling that in sharing one has done more of the receiving than of giving.

I bring greetings to young Friends in America from a little group of young Friends in London, and from young Friends in Germany.

Frances Smith

What Young Friends Are Doing?

Pacific Young Friends

Justin and Mary Lou Frost, formerly of Berkeley Young Friends, are now living in Rochester (456 Magnolia), New York, where Justin is doing his alternative service. His assignment involves research experiments being undertaken by the University of Rochester.

* * *

Cole Blease of Berkeley Young Friends was given a 1-A-O classification following an appeal to his draft board this past summer. Cole also passed the California Bar Examinations in September.

* * *

Young Friends visiting in the Berkeley, California area would be very welcome to attend the activities of the group there. Bruce or Suzi Brown, 964 Buchanan, Albany (LA5-5133), would be happy to give further information to anyone desiring same.

* * *

A discussion group of young people interested in Friends is meeting in Corvallis, Oregon, Monday evenings twice a month. This group includes members of both Oregon and Pacific Yearly Meetings, as well as seekers and others that are interested. If any young Friends should be visiting in this area they are welcome to meet with the group, contact Joan Kirchner (2-1089) for further information.

* * *

Joan Kirchner reported to the Pacific Northwest Half-Yearly Meeting in Seattle, Washington (October 8-9) some of the concerns of Young Friends as discussed at Pacific Yearly Meeting and the American Young Friends Conference.

* * *

University Meeting, Seattle, and the AFSC regional office are co-sponsoring a discussion group for college age people at the Friends Center in Seattle.

* * *

Bill Acord of Pasadena is acting as coordinator for a Young Friends Meeting during the Southwest Half-Yearly Meeting to be held in Redlands, California the 28th of January. Monthly Meetings are being asked to help make it possible for as many Young Friends as possible to attend this meeting since it is the first attempted in this area.

They have had several planning sessions and hope that a goodly number of young people will be able to attend at least part of the time. There will be discussions, fellowship, and recreation included in the program so Young Friends should find it a refreshing meeting.

* * *

San Francisco Friends are finding a growing number of young people attracted to the Meeting and hope to have activities and meetings for Young Friends in the near future if the group so desires. There is, it appears, a growing consciousness of the needs of Young Friends in the Yearly Meeting, as well as the Monthly Meetings, and people with concern for Young Friends are welcome. Knowledge of other groups is being sought, and contact between isolated individuals is growing.

Joan Kirchner

Western Yearly Meeting

During the past year the Young Friends group of Western Yearly Meeting has had many and varied experiences. Lawrence Peery, Thorntown, Indiana, is advisor to the group which consists of the executive committee and a representative from each Quarterly Meeting. He helps the group plan the coming activities.

At least once a year each church in the Yearly Meeting is visited by a member of this group. We of the Yearly Meeting have found that the personal contact does much to encourage new members of Young Friends and to interest them in activities at Quaker Haven and at Yearly Meeting.

Quaker Haven was one of the highlights of the past summer. Western Yearly Meeting has an Intermediate Young Friends camp and a Senior Young Friends camp, each approximately a week long. At this time, the youth of our churches have an opportunity to meet others of their own age with like interests, as well as to work with adults in classrooms, lectures, on the playground, and in swimming. The experience at Quaker Haven strives to enrich the campers' relationship among themselves and with God.

Yearly Meeting reunions are held the later part of August for Young Friends to come together

to share experiences gained at Quaker Haven. The reunions at Yearly Meetings include a recreation and friendship hour, a picnic or banquet, and a speaker.

Quarterly Meetings within Western Yearly Meeting have their own Young Friends gatherings, a development that has been of increasing value within the last few years. Many Quarterly Meetings groups meet at least four Sundays a year to spend an afternoon or evening together.

Other Young Friends are taking an active part in college activities. Several members at Earlham College who serve on the "steering committee" guide Friends' campus activities and projects. There are organized groups of Young Friends not only at Earlham but at other college campuses.

Although there are several who are interested and who are working in groups of a larger reach, we try to remember that our work begins at home, in our youth group, and in our home church. Young Friends of Western Yearly Meeting hope to broaden their contacts and influences by beginning at home first.

Ruth Reynolds

Missouri Valley

A dozen Young Friends of the Independent Meetings in the Missouri Valley met together at Park College for several days in early September during the Missouri Valley Conference of Independent Meetings. Their program included swimming, hiking, and discussions about the Testimonies of Friends today. Howard McKinney served as their resource leader. At the business meeting Roy Treadway of Des Moines, Iowa, was appointed representative to the Y.F.C.N.A. Although the group is scattered geographically from Oklahoma to Iowa they hope to become better acquainted by sharing in a round robin letter until they meet again next Fall.

Alice Michener

Summer Opportunity

In a couple of months young Friends will begin asking themselves, "What shall I do this summer?" To young Friends in many Yearly Meetings the summer experiences are the most significant experiences they may have. Some find a new meaning to life while others experience a rededication

to the field of their calling.

In many instances participation by young Friends depends upon either their knowing these experiences are available or their Meeting's making such an experience financially possible. Yes, the development of concerned, capable young Friends is our challenge. Numerous opportunities are available for them.

In too many instances those people who have information of the various opportunities available do not acquaint young Friends with it. Channels of information among young Friends are not sufficiently opened. But this, I feel, is not what stops many young Friends.

Neither new cars nor educational experiences should be passed out to young Friends on a silver platter. However, the call of Christ can be stifled if training and experience are not financially possible. Meetings should be deeply desirous to see their youth growing in interest, ability, and experience as well as in dedication.

The Five Years Meeting Youth Department is providing opportunity for young Friends to grow in these areas. Not only are young Friends interested in these opportunities but Meetings should also be interested, and make them available to their youth.

Young Friends desire to be politically literate. Two Spring Political Education Seminars are planned to encourage this. The first, for high school students on March 15-17, will be on "My Stake in Freedom," (Civil Rights); the second, for college age students on April 12-14, will be on "Issues of the '56 Election." These are not for spoon-feeding but for digging out the facts.

Leadership? Yes, during the summer a Seminar on Local Meeting Leadership will be centered at Earlham College, reaching out into many nearby Meetings. Young Friends will receive guided experience in dealing with the problems and opportunities in a local Meeting, program building, visitation, counselling, work with Sunday Schools, and in leading various kinds of worship.

Work Camps offer some of the most valuable experiences to young Friends. Working with the American Indians at the Kickapoo Friends Indian Center will not only give opportunity for service

but also minister to these needy Americans. What better way is there to give our Christian witness?

Christ did not spend all of his time teaching and worshiping in the temple. He was also concerned about learning experiences and opportunities for service which cannot be valued in dollars, but in commitment and service.

Write to the Youth Department, 101 Quaker Hill Drive, Richmond, Indiana for full information.

Wayne Carter

Mid-Winter Conference

Baltimore Yearly Meeting Young Friends held a small Mid-Winter Conference over the New Years holidays at Stony Run Meeting where we studied the theology and life of Robert Barclay. Those of us who attended, felt the conference was most enlightening and thought that some of the ideas, theology and history that we discussed there might be shared with other young Friends.

Robert Barclay was a well-educated aristocrat from Scotland. He was born into a wealthy Calvinist family which was related to the House of Stuart. Robert Barclay had a fine education in the Presbyterian schools of Scotland and in a Roman Catholic school in Paris. Therefore at eighteen, when he joined the Society of Friends, he was well sharpened in the talent of theological disputation. He did most of his writing in his early life and worked with geometry as an old man.

Barclay's theology dwells mostly on the spirit of Christ within. One text he used as proof, was John XIV v. 16, 17:

"And I will pray the father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Another idea that Barclay wanted to clarify was the idea of original sin. He did not believe as the Humanist does that man is basically good; nor that man is basically evil as the Calvinist did. Barclay believed that man had two seeds in him; both good and evil, and that it was possible for one to grow and overcome the other. On the matter of sacraments, Barclay felt that the outward baptism and communion were not right, but

that the sacraments should be performed as an inward spiritual act.

In our discussion groups, we did not dispute the ideas of Barclay, but used them as a starting point for talks in connection with concerns that we had. A few of the questions we raised may be of help to other Friends.

1. What is Quaker simplicity? Is simplicity an outward or an inward matter?

2. What amusements are proper or not proper for a Christian? What is the criteria of judgment?

3. What is the Church and who belongs to it? Could a Jew belong? What does all of this signify about our relationship to persons of other religious affiliations?

A topic that found its way into this conference, as has happened in other conferences, was the one of divisions in the Society of Friends. The feeling of the group was that the Society should stop organizationalizing and begin spiritualizing. Too much time is spent in forming committees and not enough in finding common bonds. As one member of the conference put it, "There is so much friction in the parts of the engine that none of the power gets to the wheels." Richard Houghton

An Invitation to Friends General Conference

Young Friends are invited to the 1956 Friends General Conference to be held at Cape May, New Jersey, June 2-29. The week-long conference is held every two years at this seaside resort in the southern tip of New Jersey.

Friends General Conference is an association of Yearly Meetings from Baltimore, Canada, Indiana, Illinois, New York, and Philadelphia, with Monthly Meetings from Cambridge and Hartford. It is organized to promote religious growth through conferences, intervisitations, and publications. The Cape May conference seeks to combine spiritual stimulation, religious fellowship, and recreation.

"Growing in Love and Unity" will be the conference theme, which reflects the steadily increasing desire on the part of Friends to grow in understanding, sharing, and co-operation among ourselves, with other Christians, and with our fellow citizens of the world. The theme is particularly appropriate following the year when Canada, New York, and Philadelphia Year-

ly Meetings became united.

College age and older Young Friends will live in the Young Friends Co-op, a small hotel to be operated for the week. As in former years, Young Friends can work together on the few household chores, join in group activities, and participate in the intellectual and spiritual ferment that develops from close group living.

A stimulating schedule of speeches and discussion groups is being planned. June will be here soon. Plan to be with us, won't you?

Sam Humes

Young Friends at Mission In Kenya

In August 1954 when my father, who was sent to be Mission Secretary of the field, my mother and I arrived at the Friends Africa Mission in Kenya, East Africa, there were approximately twenty-eight adults and twelve children living at the Kaimosi Station.

The brick missionary homes which have from four to ten rooms are built close together. All have electricity and nearly all have indoor plumbing. The houses are surrounded by large yards with a thick carpet of green grass and flowers almost the year around. Also, many of the homes have fruit trees growing and producing fruit two seasons a year. Just as a small community, everyone has his own daily tasks that must be performed in order to make the mission run smoothly.

The seven divisions of the Kenya Mission consist of a school for boys, a school with grades from five to eight, a teacher-training school for girls, a hospital, a Bible school which is mainly for adults and the Evangelistic department. The Industrial department contains the home and building maintenance, a saw mill, and a mill for grinding corn for the Africans. Because of the great demand for land, an agriculturist was sent to help the African learn to use his land to better advantage.

It is my Father's job to help coordinate the mission departments, take care of any business with the Government that concerns the Mission, and to help bring closer coordination between the Mission and the African Church. Mother, along with her duties of entertaining those who might visit the Mission, also teaches English at the school for girls.

During the six months I spent at the Mission, I, too, had the wonderful opportunity to help at the girls school. Running a school takes a lot of time and I found that I could assist Pearl Spoon, the principal, with the office work as well as teaching sewing to these fifth and sixth grade girls.

Although a missionary devotes much of his time to busy work, there is also time for the kind of normal home life we have here. We and others found it relaxing to take time out in the evening for a game of badminton with a neighbor or to take a walk or short drive. It was always a delight to me to hear a ball game broadcast from the U.S. over our short wave radio. On Sunday evenings a church service and Wednesday evenings a mid-week meeting were held for the missionaries and other interested persons.

The most rewarding experiences that I have ever had are those I had in Kenya. As I was helping the African girls to learn through my teaching, I realized that I was learning as much, if not more, from them.

It is impossible to measure the tremendous influence and effect that the different missions have made and are making upon the African people. For this influence we should all be thankful.

Ruth Reeve

Notes

Ann Thomas of Philadelphia Yearly Meeting is now Mrs. Thomas W. Moore. Thomas Moore is program director at the Community YM-YWCA in Philadelphia.

* * *

Alice Beal of Evanston Meeting is vice president of the Junior Branch of the Church Federation of Greater Chicago. She is now working on the Hospitality Directory of the NAYF committee.

* * *

Carly Ayres, New York, Senior psychology major at Earlham, and Argyl Houser, Earlham graduate, 1953, are to be married in Stout Memorial Meetinghouse on campus March 24, 1956. Carly is ex-editor of the NAYFC periodical and ex-chairman of the publications committee.

* * *

Robin Beal of Evanston Meeting is now teaching at Carver Grade School in Long Beach, Cal.

* * *

Polly Gildersleeve married Richard Boyajian of 57th Street Meet-

ing, Chicago, Illinois, December 26, 1955. Richard is teaching at a Chicago high school.

* * *

Gregory Norman Walker was born November 9, 1955. The proud parents are Norman and Marilyn Votaw Walker, of Whittier Calif.

* * *

Erika Zintl (Baltimore Y. M.) and John Pearce (London Y. M.) were married early last fall in England.

* * *

Maxine Bond (Kansas) and Edmund Lamb (Ireland) were married September 30th. Shortly after, they went to live near Edmund's home in Ireland. Sue Powel (Baltimore) and John Carnell (Washington, D.C.) were married in Baltimore, December 17.

Service Committee Project in Jordan Attacked by Rioters

The American Friends Service Committee has received a brief message from Amman, Jordan, that its village development project in rural Jordan was attacked by Jordanian rioters on January 9 and that the physical aspects of the work were destroyed.

The two Americans then at the project site are safe, having been taken to Jerash by the Jordanian police a few minutes before the riots, and subsequently to Amman by the Arab Legion. The very limited and unverified information reaching the Committee said some 2,000 Jordanian rioters had attacked the Quaker headquarters, which are at Dibbin, a small village some 35 miles north of Amman.

Paul B. Johnson, director of the work, and his wife Jean, were the two Americans at the project when Jordanian police arrived only a short while ahead of the rioters. Mr. Johnson's parents live at Winter Park, Florida. Kermit Whitehead, agriculturist, and his wife Mary, of New Providence, Iowa, were in Amman when the disturbances occurred. Dale Hoover, agriculturist, of New Sharon, Iowa, and his recent bride, Jean Knight Hoover, were in Ramallah, Jordan, having just returned there from a honeymoon trip to Egypt.

More complete information on the situation and the project being carried on in Jordan by The American Friends Service Committee will appear in a later issue of THE AMERICAN FRIEND.

The Sunday School Lesson

Prepared by Hugh Barbour

February 19

Possessions Prevent Choices Luke 18:18-19:10

The "rich young ruler" who came to Jesus is a vivid and disturbing personality. He was so earnest (perhaps he was the Nicodemus whom John's Gospel describes as coming by night to question Jesus so earnestly). He came so close to discipleship — and then turned away. Yet we are all always in more danger of the same failure than we think.

The young ruler's problem was to commit himself to follow Jesus. But he thought he had committed himself. It was the Jewish Law, of course, to which he thought he was committed;—but on at least one occasion (Mark 12:25-34) Jesus said a man who did this with all his heart had done enough. If he had followed Jesus, he would have been given strength for further self-commitment. This was what Zacchaeus found. But the "rich young ruler" was not held back by dislike of Jesus but by his wealth. Jesus' challenging simply showed up his secret inward conflict.

Jesus told the rich ruler to give away all he owned. Zacchaeus did in fact give away most of his wealth. This is awkward: — we hope it does not apply to us. In the story of the rich man and Lazarus (Luke 16:19-31 in next week's lesson) there is the equally unpleasant suggestion that the rich man will suffer simply because he was rich. Abraham says to him "remember that you in your life time received your good things, and Lazarus in like manner evil things." We would all be much relieved if the "eye of the needle" (Luke 19:25) was really a little gate in Jerusalem, through which a camel might squeeze, however narrowly. Then the rich would have a chance to squeeze into heaven after all. Jesus probably did not mean to let us off so easily. Yet the basic problem is not in physical objects but in the dangers of possessing them.

The most frightening danger of owning property is the responsibility it throws on us for meeting human needs. Lazarus had no property and few responsibilities. But the rich man at whose gate he lay was responsible for his death: this

was a physical fact;—whether the rich man felt pitying or indifferent towards him is secondary. When a man in India or Africa dies of diseases or starvation, if he could have been saved by my money, I am his murderer, no matter how ignorant or well-meaning I may be. For this reason Albert Schweitzer left his music to be a doctor in Africa. For this reason many millionaires such as the Rockefeller brothers spend most of their time in careful study of the most urgent places to give away their money. This is why it is frightening to be an American. Individually and as a nation we are rich enough to help people all over the world. What a world, with no escape anywhere!

Another danger of wealth is the barrier it sets up between men. Though the man with a Cadillac may look down on the porter who lives "across the tracks" and drives a 1940 Ford, we mostly do not feel such bars much in America. Sometimes the barrier is there anyhow. One summer I joined a work-camp in Holland made up about equally of Dutch, German, Danes and Americans. Most of us were teachers, ministers and government workers. The Europeans arrived by bicycle or by bus; not one could afford to own a car. We Americans all had cars back home, and one brought his along;—only a Chevrolet, but that is a big car in Europe. He offered everyone rides in it, and took a car-load visiting cathedrals. He meant to be generous. He never understood why the Europeans thought he was showing off. They hated him.

Quieter but deeper are the ways wealth cuts us off from God. Jesus spoke of this in his parable of the "Rich Fool", the miserly farmer who "couldn't take it with him" (Luke 12:13-21). One man who had made himself rich told Abraham Lincoln that he was a self-made man. "Well", said Lincoln, "that certainly relieves the Almighty of a terrible responsibility." It is not easy to trust God for everything we need (see the lesson for January 8th). The more we own the harder it is. We do not even see how much we are actually re-assured by our "ace in the hole", "laid by for a rainy day". Yet here again, it is

not only money, but a home, a job, our learning, our skill, any one of dozens of things good in themselves, that prevent us from committing ourselves wholeheartedly to God. Even if we know that all we have comes from God, we begin to count on it. Like the nine lepers (Luke 17:16) we take health as our right, and feel angry if we lose it, or our money or anything we "own".

It is beyond our power to change this. We *cannot* entirely get our minds beyond those barriers, and we cannot meet all the needs of our suffering fellow-men. We need God's forgiveness for people unhelped, and God's power to help us commit ourselves to God. All we can choose is to seek this power, but by it all things are possible.

Questions: What possessions do we hang onto most unconsciously? What is the value of a life like Gandhi or Kagawa, without any possessions?

February 26

Serve With Your Heart and Your Head

Luke 16:1-31 and 19:11-27

We never served God enough. Most of our ideas on stewardship start by assuming that we owe God part of what he has given us, a sort of "rent" on what we have. Some people therefore give 10% of their time to the Church. In itself, such tithing is good, but our temptation is to feel that when we have done this much, we are "square with God". This is the wrong approach. In the first place we are never square with God. Our best work is just what was expected of us anyhow. Even on our best days, our heavenly "bank account" of good and evil deeds sinks daily deeper "into the red". At our best we are "unprofitable servants" (Luke 17:7-10), with our work always still unfinished.

But our job is not the work of servants. As sons of God we share his work. A servant can earn vacations and days off. A mother's work is never done, and her vacations are always "unearned"—but her family shares her work and is glad when she gets a holiday. A father does not ask if a child *deserves* to play, no matter how much work needs to be done. So God gives us good things freely, not by measure: friends, homes, humor and good

(Continued on page 29)

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Billy Graham, the well-known evangelist, is scheduled to speak at the Sunday, August 19 session of Indiana Yearly Meeting. Paul S. Rees of Minneapolis will bring four devotional messages. Elton Trueblood is Clerk of the Yearly Meeting.

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Levi T. Pennington, retired from presidency of Pacific College (now George Fox College) and attendee at the recent sessions of the Five Years Meeting has "retired into work," promoting the Heifer Project in the Northwest area.

* * *

Winter meeting of the Friends Council on Education will be held February 2 at Friends Select School in Philadelphia. J. Barclay Jones, president of the Radnor Township School Board, will speak on "A Quaker Looks at Public Education."

* * *

First Friends in Whittier, California, were served a Mexican meal on January 4 by members of the West Whittier Friends Spanish speaking congregation. Spanish music and an illustrated Mexican travelogue by Edward and Marion Keasboy were also part of the evening. Fellowship between the Meetings as well as a delicious meal was the aim of this Quaker fiesta.

* * *

Kathleen Lonsdale, well-known British Friend and scientist, was honored on the Queen's New Year honor list. A distinguished cryptologist, Kathleen Lonsdale is also a concerned Friend and pacifist. She was a member of the British Friends Mission to Moscow in 1952, and during the war spent a period of time in a British prison because of her pacifist views.

* * *

"... The business of our lives," a phrase from John Woolman, is the title of the 38th Annual Report of the American Friends Service Committee. The sixteen page, illustrated report gives the highlights of the activities of the Service Committee during 1955. Interested Friends should write the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Penna.

* * *

Baltimore Yearly Meeting, held at the Homewood and Stony Run Meeting-houses March 28 to April 1, will have as its evening speakers Ralph A. Rose of the Friends World Committee; Dr. William Albright of Johns Hopkins, who will speak on the Dead Sea Scrolls; Gil-

bert Kilpack of Pendle Hill; and David O. Stanfield, minister of the Friends Meeting in Asheboro, North Carolina.

* * *

Richard P. Newby, minister of the Friends Meeting in Minneapolis, Minnesota, will speak at Bear Creek Quarterly Meeting in Iowa February 11-12, and participate in a series of meetings at Earlham, Iowa, following. From March 18-23, he will lead a week of meetings at the Friends Meeting at Xenia, Ohio, with messages on evangelism, prayer, the war habit and spiritual reality.

* * *

Winston-Salem Friends Meeting in North Carolina celebrated its forty-fourth anniversary on January 8. Guest speaker was Clyde A. Milner, president of Guilford College. Isaac Harris, pastor of the Archdale Meeting, spoke in the evening. The Men's Chorus of Deep River Quarterly Meeting, which sang at the Men's Banquet during the Five Years Meeting session, was present for the occasion. "Aunt" Sally Sampson, 93, and Adaline Trivette, 98, and the Meeting's oldest member, were expected to be present.

* * *

Applications are now being received for 1956 Quaker Leadership Grants under the Clement and Grace Biddle Foundation, Inc. These Grants are given to Friends desiring to study at Pendle Hill or Woodbrooke; also to Friends who wish to participate in the Summer Study Tour which includes visits to the Five Years Meeting Headquarters, to the United Nations, to Washington, D. C. as well as attendance at Friends General Conference at Cape May, New Jersey, and the Pendle Hill Summer School. The summer program for 1956 will begin at Cape May, New Jersey, June 22 and continue for six and one-half weeks. Applications close April 1. For full information address the Friends World Committee, 20 S. 12th Street, Philadelphia 7, Pa.

* * *

Alexander C. Purdy, Dean of Hartford Seminary, has been appointed to the sub-committee on Program and Studies preparing for the Conference on Faith and Order to be held September 3-10, 1957, at Oberlin College in Ohio. Alexander Purdy has been representing the Five Years Meeting on the Executive Committee of the U. S. Conference for the World Council of Churches, which is sponsoring the Oberlin Conference. It will be the first nation-wide interde-

nomination conference on theological issues in the realm of Faith and Order. Its theme will be "The Nature of the Unity We Seek."

* * *

E. L. Kirkpatrick, Sociologist and College-Community worker at Marietta College, will begin part-time service as Executive Secretary of the Rural Life Association on February 1. He will begin full time service at a later date. A graduate of Iowa State College, he has held teaching positions in horticulture. He went on to secure a Ph.D. in rural sociology from Cornell University, the first such degree offered by any institution. His work since has included a wide range of activities dealing with rural programs. A member of the Church of the Brethren, he will succeed Raymond Trayer, who has been serving part time since the resignation of the R.L.A.'s founder, Stanley Hamilton.

* * *

The California Friends Committees on Legislation have issued a 28 page report, "The Story of the 1955 California Legislature." They report that the tide of repressive measures in the civil liberties realm seems to have been halted and the question of capital punishment has been made the subject of serious study by the California Assembly Judiciary Committee. Trevor Thomas is executive secretary in San Francisco; Catherine Cory is now in Pasadena. These are the only area offices of the Friends Committee on National Legislation organized on a year-round basis. Raymond Wilson of the national office spent 17 days in California in the fall. For much of his itinerary he was teamed with Stephen G. Cary of the American Friends Service Committee, a member of the recent Quaker Mission to the Soviet Union.

* * *

Jack Catchpool, well-known British Friend who, together with Ruth Catchpool headed the Friends Center in Delhi for three years, plans to visit Friends in Africa this year. He will fly to Johannesburg, go on to Durban, Port Elizabeth, East London and Cape Town; from there he will go to the Rhodesias Nyassaland, Tanganyika and Kenya. After spending some days with Friends in Nairobi and Kisumu, he will go to Uganda, and from there fly to Lambarene to spend some days with Albert Schweitzer. He expects to be in Africa for five months. Upon leaving India last year, he returned to England by way of the Soviet Union, discussing the possibil-

ities of Youth Hostels with officials in various parts of that country. He also met with Baptists in Moscow and Leningrad, speaking to them partly in Russian and partly through an interpreter.

Sunday School Lesson

(Continued from page 27)

food, the beauty of each snow-covered tree and sunset. Since we live in God's family, however, we share not only the joy but the work he gives us. Feeding God's children, raising his animals, protecting his trees, shaping his wood and his stone, are all part of God's work, (though like a good overseer he leaves us great freedom as to how we do it.) A "steward" in Bible times was the manager of a farm, and we are God's stewards.

Your own actual job from Monday through Friday may not feel like working for God. There are, of course, half-immortal jobs we cannot imagine God asking us to do. We need to ask ourselves yearly whether we are doing the job God most wants of us. But we should not expect life in God's family to be always the Holiday joy of its most holy moments. "Isn't it turning the splendor of God into the shape of an imaginary picture, if you leave what is your duty to do, and honor God with work which you yourself picked out, and thereby imagine God is such that he will command according to your wishes . . . By such steps a man achieves a spiritual idolatry of the neatest sort, . . . i. e., ungratefulness and the love of having your own way". (Martin Luther).

In God's work we need to use all we have, and all our "gifts". Luke's parable of the Pounds (19:11-27) is better known as Matthew's Parable of the Talents (25:14-30). Both parables tell us that God gives us our "gifts" or "talents" to be used.

The parable of the Unjust Steward (Luke 16:1-8) applies specifically to using our heads. The manager who knew he would be fired and by trickery won friends who would give him a new job, was thoroughly immoral. But I think that Jesus, like the steward's boss, simply chuckled at the clever rogue. The children of darkness use their heads. Why cannot the children of light be as clever. Our brains are usually used for selfish ends, or at least we are proud of our cleverness. But even our intelligence was given us to use in God's service.

Questions: What does stewardship mean

in the job I now hold? How could I serve God better in it?

Farmers' Seminar Attenders To Interview Benson

Detailed plans have been announced for the eight day Agricultural Seminar sponsored February 14-21 in Washington, D. C. by the Friends Committee on National Legislation. Participating farmers will have an opportunity to interview Secretary of Agriculture Ezra T. Benson at the Department of Agriculture on the final day of the Seminar.

Theme of the Seminar will be "Agricultural Surpluses — Opportunity or Threat?" and headquarters will be at the Dodge Hotel in Washington. Leon H. Keyserling, Earl Butz, Senator George D. Aiken, Raymond Wilson, J. Russell Smith, Howard Tolley and many others will speak. There will be opportunities for questions and discussion with leaders from the Department of Agriculture, the State department, farm organizations and Congress. The views of four farm organizations will be represented.

The Seminar will be limited to about fifty persons. It is hoped that every Yearly Meeting will be represented. Inquires should be sent to the Friends Committee on National Legislation, 104 C Street N. E., Washington 2, D. C.

Kenya Work Camp

Friends have long waited for the announcement of the beginning of the Friends International Work Camp to be held in Kenya, East Africa, in connection with the Friends Africa Mission at Kaimosi and the Friends Community

Center in Nairobi. Three of the campers have now been appointed by the Work Camp Committee of the American Friends Service Committee with the prospect that they shall arrive in Kenya to commence their ministry of reconciliation near the end of January.

The project will include labor in the construction of a tuberculosis ward in connection with the Friends Africa Mission Hospital at Kaimosi and of twenty convalescent cottages in which patients may live following their dismissal from the tb. ward. Part of the time will be spent in Nairobi, the capital city, where the Friends are cooperating in the development of a community center and monthly meeting. Much time will be spent in getting acquainted with African culture through study groups and worship fellowship and through contacts with African homes.

The three who have been carefully selected for this service by the AFSC are Don Voorhees, Ralph Way and Albert Leo Troost. Don Voorhees is a member of First Friends Meeting, Whittier, California, and is the eldest child of Earl and Inez Voorhees. He is also a nephew of Floyd and Ruth Schmoer of Seattle, Washington. The Voorhees family are active in the work of the Pacific Southwest Regional Office of the American Friends Service Committee. Don recently returned from a period of service with the "Houses for Korea" project.

Ralph Way is a Pennsylvania Friend who is now serving in the project at Rasulia in India. His home is near Port Matilda, Pennsylvania. He is the son of Ina Whitley Way.



Weighty Friends from far and wide gathered at the annual meeting of Yearly Meeting superintendents and secretaries, held at Quaker Hill in Richmond, Indiana, in December. From left to right, standing, are Richmond P. Miller, Philadelphia; George Badgley, New York; Howard Taylor, Philadelphia; Merle Roe, Kansas; Walter Williams, Ohio (Damascus); seated, Glenn Reece, Western; John Compton, Indiana; Clio Brown, Nebraska; Donald Spitler, California; and Robert Rumsey, Wilmington.

Albert Leo Troost is the European team member chosen to go with the two American young people. His home is in Dusseldorf, Germany. Previous work camp experience in England and continental Europe will be very helpful in the project.

Don Voorhees will sail for England on the SS UNITED STATES January 11. Arriving on or near January 17, he will join Albert Leo Troost for some orientation and discussion with English Friends in regard to the project. They will fly together from London to Kenya on Jan. 24. It is expected that Ralph Way will arrive from India about the same time. The British appointees will join the group as soon as final selections and arrangements are made.

DRAFT COUNSELING

The following current materials are helpful in counseling those approaching draft age

Positions of Conscientious Objectors by three young Quakers who took positions of non-combatant army service, civilian service in lieu of military training and non-registration. Single copies free.

Mankind Awaits Your Decision.

The Position of the Society of Friends with Regard to War, historic quotations. Free.

Handbook for Conscientious Objectors, 35c.

New Testament Basis of Pacifism, by G. H. C. McGregor, \$1.00.

Bibliography of the Peace Testimony of the Society of Friends. Free.

How to Fill in Form 150 for Conscientious Objectors. Free.

Sample Copy of SSS Form 150. Free.

Opportunity at 18, a set of slides for those approaching draft age presenting the requirements of the draft law and the kinds of questions to be faced by young Friends. Rental .50 to cover mailing costs.

All of the above are available from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana. Write also for help on any draft problem you may have or expect.

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BIRTHS

ANDERSON—To Jo E. and Veronica Anderson of Anchorage, Alaska, a daughter, Ronica, on December 20, 1955.

BEALS—To Bruce and Go'da Beals of Earlham, Iowa, now in Florida, a daughter, on September 7, 1955.

BREAKER—To Raymond and Georgia Breaker of Anderson, Indiana, a daughter, Susan Lynn, on December 25, 1955.

CARTER—To Paul and Carolyn Carter of Russiaville, Indiana, on January 10, a son, Norman Eugene.

HOLBROOK—To Hiram and Margaret Luzader Holbrook, of Muncie, Ind., a son, Hiram Alan, on Dec. 4, 1955.

MAXWELL—To Robert and Betty Michener Maxwell of Earlham, Iowa, a son, Daniel Guy, on January 4, 1955.

KISLING—To Burton and Alberta Kisling of Earlham, Iowa, a son, Randy, on February 20, 1955.

MARRIAGES

DAVIS-JACOBSON—Mary Jo Jacobson to Howard Davis, on December 23, 1955, at Earlham, Iowa, L. Willard Reynolds officiating.

THOMPSON-HESTER —Zelda Hester to Scottie G. Thompson, on October 16, 1955, at the Earlham, Iowa, Friends Meeting, L. Willard Reynolds officiating

DEATHS

ALBERY—Frank Albery, on December 19, 1955, at Ackworth, Iowa, aged eighty-eight. A native of Hardin County, Iowa, he married Anna Lancaster. They homesteaded in South Dakota, moving later to Denair, California. He was a pharmacist by profession, but gave up his work when Anna Albery felt called to the ministry. After her entrance into the ministry they moved to Iowa, where she served pastorates at Sugar Creek, Stuart, Scranton, Smyrna and Ackworth. At the time of his death they had retired and were living in Ackworth, Iowa. Frank Albery is survived by his wife, Anna; two sons, Wallace L. of Denver, Colorado, and the Rev. Paul of Grand Rapids, Michigan; one daughter, Lucile Thomas of Guilford College, North Carolina; one brother, Earl; and one sister, Susie, both of Ft. Lauderdale, Florida. Services were held at Ackworth Friends Meeting. Participating ministers were Roger Crew, local pastor, Charles Whitely of Grinnell, Iowa, and Orval Cox, Superintendent of Iowa Yearly Meeting.

BEALS—William S. Beals, on September 26, 1955, at Earlham, Iowa, aged seventy-one. He was a member and caretaker of the Earlham Friends Meeting for a number of years. Services were held with the pastor, L. Willard Reynolds, in charge. Interment was in the Bear Creek Cemetery.

CARR—Josephine Carr, on May 15, 1955, at Amesbury, Massachusetts. She

was born in Amesbury on February 4, 1880. She was a graduate of Salem, Normal School and Gordon College of Boston. She served as pastor for the Friends Meetings in Salem, Mass.; Parsonsfield, Maine; and Saylesville, Rhode Island, before going to Oak Grove School, where she was minister, Bible teacher and librarian. For over five years before her death she had been in a nursing home, practically helpless from partial paralysis. She was a mature, public-spirited friend, with a straight forward nature and a great integrity of faith. She contributed greatly to the background of interest in religious matters among students.

MERRILL—Willard Merrill, on September 10, 1955, at Earlham, Iowa. He was born December 11, 1900. He was a member of the Earlham Friends Meeting and an educational supervisor of veterans' agricultural training. Services were held at Winterset, in charge of the pastor, L. Willard Reynolds. Interment was in Bear Grove cemetery in Guthrie Co., Iowa.

RATLIFF—Ruth H. Ratliff, on November 11, 1955, at her home in Fairmount, Ind., aged 91 years. She was born in December 1863, the daughter of Mahlon and Zilpha Harvey who lived in the Little Ridge Community near Fairmont. In August 1885 she was married to Ancil E. Ratliff. They lived on their farm near Little Ridge until they retired in Fairmount. From her early years she was a loyal member of her meeting and served for a time as teacher and elder. She was friendly and thoughtful of others. Because of her great faith in God she possessed an inward and outward calmness. Her husband preceded her in death in February 1954. She is survived by thirty-one great grandchildren, sixteen grandchildren, five daughters and one son; Ina R. McCracken, Carrie Seale, Alice Ratliff, Pauline Hall and Willis Ratliff all of Fairmount, Indiana and Eurah Marshall

of Chicago, Illinois. Funeral services were held in the Fairmount Friends Meetinghouse in charge of Xen Harvey, pastor; assisted by Orville Fisher, pastor of Little Ridge Meeting.

WHEELER—Frances E. Wheeler, on Dec. 22, 1955, at Uxbridge, Mass., aged seventy-eight. She was an active member of New England Yearly Meeting. A graduate of Smith College, she taught at Moses Brown School in Providence, Rhode Island, and was preceptress of the girls' department for eighteen years. When the Yearly Meeting acquired the Lincoln School for Girls, she was appointed Principal and stayed twelve years until she retired. A scholarship fund was set up in her honor. Since retiring, she has served on committees for both schools. Her work was outstandingly efficient and her personality made many warm friends.

Minutes of The Five Years Meeting held last October are now being printed and should be ready for distribution by Feb. 1. They will be sent to all who attended the meetings. Additional copies may be secured through Yearly Meeting offices or The Friends Central Offices, 101 Quaker Hill Drive, Richmond, Indiana.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cint.) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0526R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister. Phone Filmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship: First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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